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OF
IQBAL

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ABDUL GHANI

AND

KHWAJA NUR ILAHI

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WITH

an Introduction by

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FOREWORD

Iqbal (Sir Mohammed) was born at Sialkot in the Punjab on February 22, 1876. He was educated at Murray College, Sialkot and Government College, Lahore, after which he began to teach at the Punjab University Oriental College. In 1905 he joined the University of Cambridge at Trinity College for the study of European Philosophy, attending at the same time law lectures at Lincoln's Inn, London. From England he went to Germany and obtained the degree of Ph. D. from Munich on a thesis entitled 'The Development of Metaphysics in Persia.' In 1908 he returned to Lahore, a Graduate of Cambridge, a Barrister-at-law, and a Ph. D. of Munich and began to work as a barrister and as Professor of Philosophy at the Government College, Lahore. After a time he gave up his position as professor but continued until late in life his connection with the Punjab University as a member of its Senate, and its Board of Studies in Philosophy. He was knighted in 1923 and from 1927 to 1929 was a member of the Punjab Legislative Council created under the Indian Constitutional Reforms of 1919. He was elected President of the All-India Muslim League at the session held in 1930 at Allahabad. In his address he presented the first known outline of a homeland for Indian Muslims which the Muslim League later achieved in the form of Pakistan. Iqbal attended the first Round Table Conference held in London in 1931 to frame a coustitution for self-governing India. He died at Lahore on April 21, 1938, and was buried outside the famous Badshahi Mosque.

Iqbal's first major work was a Persian *mathnavi* entitled *Asrar-i-Khudi* (1915). A translation of it into English was published with an introduction by Prof. R. A. Nicholson as 'The Secret of the Self' in 1920. The *Asrar-i-Khudi*

was followed by another important poetic work called *Rumuz-i-Bekhudi* (The Secret of Selflessness) issued in 1918. These two were followed by other works (Persian and Urdu) : *Piam-i-Mashriq* (The Message of the East) in reply to Goethe's West Ostlicher Divan (1923) ; *Zabur-i-'Ajam* (1927), the English translation of which by Prof. A. J. Arberry as 'Persian Psalms' appeared in 1948 ; *Javed Nama* (The Book of Eternity) designed on the *Divina Comedia* of Dante (1932) ; *Bal-i-Jabril* (1935) ; *Zarb-i-Kalim* (1936) ; etc.

A collection of Iqbal's earlier Urdu and Persian poems was issued in 1924 under the name *Bang-i-Dara*

A systematic account of his thought was presented by him in a course of lectures delivered at Madras in 1928 to 1929 and published as *The Reconstruction of Religious Thought in Islam* (1930 ; enlarged ed., 1934).

Iqbal has had several translators and exponents especially since the establishment of Pakistan. Literature on Iqbal is to be found in Urdu, Persian, English and Italian.

This bibliography, the first of its kind to be published in the country, has been compiled by two experienced and leading librarians of the Punjab. Their effort should receive a warm welcome from students of Iqbal all over the world. Iqbal was a thinker and teacher no less than a poet. How he reacted to present-day social, philosophical and theological issues and what reactions his pronounce ments on these subjects produced in others are matters of the utmost importance to all readers of Iqbal.

The bibliography lists nearly 250 citations of books, pamphlets and articles in the leading magazines of Pakistan, India and other countries. Material appearing in Iqbal-Day Supplements of the newspapers, the *Dawn* (Karachi), the *Civil & Military Gazette* (Lahore) and the *Pakistan Times* (Lahore) has also been noticed.

The bibliography has been arranged in two parts, *viz.*, (1) Writings of Iqbal ; and (2) Books, articles, etc., on Iqbal.

Those who are aware of the lack of library facilities and of documentary material in our country will easily forgive omissions, especially in the third section. It is for discerning readers, however, to point them out to the authors for incorporation in the supplement they hope to issue later.

M. ASLAM

An Iqbal Bibliography

1. Writings by Iqbal

(*a*) PERSIAN

Asrar-i-Khudi (اسرار خودی) Lahore, 1915.

This is the first work in which Iqbal expounds his doctrine of the human ego. Translated into English by Prof. R. A. Nicholson under the title "Secrets of the Self" (London, Macmillan, 1920; Lahore, Ashraf, 1944, 148 pp.). The introduction includes an account of the philosophical basis of the poem, contributed by the author. The translation was reviewed by Prof. Browne in the *Jour. Royal Asiat. Soc.*, 1921, and by Mr. Forrester in the *Athenaeum*, 1921.

Rumuz-i Bekhudi (رموز بیخودی) Lahore, 1918.

This work is a complement to the above and deals with the individual in relation to society. The author visualises and describes his ideal Islamic Society, its basis, its aims, ideals and the ways and means of attaining them. Translated into English with introduction and notes by Prof. A. J. Arberry under the title "Mysteries of Selflessness; a philosophical poem" (London, Murray, 1953, 92 pp.). Extract of the translation published in *Thought* (Delhi), 2 (23), 1950, p. 12, under the title "Freedom of Man."

Payam-i-Mashriq (پیام مشرق) Lahore, Ist ed. 1923 ; 2nd ed. 1924.

It was written as a response to Goethe's 'Westoestlicher Divan.' Prof. Nicholson wrote an article on this work

under the title "Iqbal's Message of the East" in *Islamica*, (Leipzig, 1925, Band 1, S. 112-124).

Zabur-i-Ajam (زبور عجم) Lahore, 1927.

It is made up of two parts. The first part consists of *ghazals*. The second part is entitled "The New Rose-Garden of Secrets" (گلشن راز جدید), written on the pattern of "Gulshan-i-Raz" of Mahmud Shabistari, who wrote this treatise, well-known in mystic literature, in answer to nine questions put forth by a certain Sufi. Iqbal undertook to answer the same questions in the light of modern thought. An English rendering of only the first part of "Zabur-i-Ajam" under the title "Persian Psalms" has been made by Prof. A. J. Arberry (Lahore, Ashraf, 1949, xii, 128 pp.).

Javed Namah (جاوید نامہ) Lahore, 1932.

Written after the pattern of Dante's "Divine Comedy." In his imaginary journey, the poet is guided by Maulana Jalalu'd-Din Rumi. Translation into English of the first 25 pages of this work has been made by Prof. Mahmud Ahmad, under the title "Invocation " in *Islamic Culture*, 22 (4), 1948, pp. 343-54). An Italian translation of this work has been made by Dr. Alessandro Bausani, under the title "Il Poema Celeste" (Published by the Instituto Italiano per il Medio ed Estremo Oriente, Rome, 1952).

Pas Cheh Baid Kard Aye Aqwam-i-Sharq (پس چہ باید کرد اے اقوام شرق) Lahore, 1936, 71 pp.

" Then, what should be done, Oh Peoples of the East ? " A *mathnawi* ; to it are appended a number of Persian poems, under the general title *Musafir*(مسافر : A traveller), composed during the poet's brief sojourn in Afghanistan.

Lala-i-Tur (لالۂ طور). "The Tulip of Sinai." Translation from Persian into English by Prof. A. J. Arberry (London, Royal India Society, 1947, x, 35 pp.). The text appears in "Payam-i-Mashriq."

(*b*) URDU

Ilmul Iqtisad (علم الا قتصاد) Lahore, 1903c, 216 pp.

An urdu work on Economics. Iqbal's first effort in the field of authorship.

Bang-i-Dara (بانگ درا) Lahore, 1924.

A collection of Urdu poems composed up to the year 1924. Iqbal's *Khizr-i-Rah* has been rendered into English by A.Q. Niaz (Lahore, Friends in Council Publishers, 1951, 40 pp.). *Shikwah and Jawab-i-Shikwah* was done into English verse by Altaf Husain, under the title "The Complaint and the Answer" (Lahore, Ashraf, Ist ed. 1943 ; 2nd ed. 1948, 39 pp.). The poem 'New Moon' appeared in the *Living Age* (Boston), 312, Feb. 4, 1922, p. 306.

Bal-i-Jibreel (بال جبریل) or the Wings of Gabriel, Lahore, 1935.

The first part of it contains 61 *ghazals* and a few quatrains. The second part opens with a prayer in the Mosque of Cordova, and contains many other poems written by the Poet during his visit to Spain. Besides, there are miscellaneous poems about contemporary events. English renderings of the Mosque of Cordova have been made by Victor Kiernan (*Pak. Quarterly*, 2 (3), 1952, pp. 50-51) and A. Q. Niaz (*Pak Review*, 2 (4), 1954, pp. 44-42, 40).

Zarb-i-Kaleem (ضرب کلیم) Lahore, 1936.

A collection of poems in which the Poet-Philosopher reviews and criticises different aspects of modern life.

Selected poems from the above three volumes have been translated into English by V.S. Kiernan and issued under the title "Poems from Iqbal, translated from the Urdu," with an introduction by M.D. Taseer, and remarks on the development of Iqbal's poetic thought by Khwaja Abdul Hamid (Bombay, Kutub, 1947, 133 pp.).

Armghan-i-Hijaz (ارمغان حجاز) or the Gift from Hidjaz.

A collection of Urdu and Persian Poems, published posthumously in 1938.

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a highly thought-stimulating poem ; translated from the original Urdu with introduction and annotations by Muhammad Ashraf, with a foreword by Dr. Muhammad Raziu'd-Din Siddiqi, and an introduction by Shaikh Sir Abdul Qadir (Gujrat, Urdu House, 1951, 158 pp.). The text appears in "Armughan-i-Hijaz."

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Baqiyat-i-Iqbal. Lahore, Nawa-i-Waqt, 1954.

Hitherto unpublished Urdu poems of Iqbal.

(*c*) ENGLISH

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A contribution to the history of Muslim philosophy. (Ph.D. thesis, Munich University). London, Luzac. 1908,195 pp. (Review article in *Athenaeum* (London) Nov. 14, 1908, pp. 601-02). Being reprinted by Bazm-i-Iqbal, Lahore.

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